2: Schapera E-4, 5 (no date) 1930
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year or two, during which the dead person is never spoken of but with veneration and tears.[1]

Several details in this account—the anointing, perfuming, and examination of the body, as well as the burning of the hut—are not met with in the descriptions of other independent observers, who as a rule remark merely that the corpse is buried with all its possessions and the place then deserted.[2] On the other hand, it is certain that many of the Southern Bushmen heaped stones on the graves of their dead. This custom may have originated merely from the desire to protect the body from the ravages of hyenas and other wild animals. It has, however, sometimes been given a religious significance owing to the fact, recorded by several of the older observers, that passing natives would always add a branch or a stone to the heap. It is unfortunately not always possible to gather whether the natives referred to were Bushmen or Hottentots. The latter certainly have various practices and beliefs connected with these grave heaps, of which the usage just mentioned is one of the most common, but there is no fully reliable evidence of anything similar being observed by the Southern Bushmen.

In excavated graves the corpse is sometimes found lying on its left side, with one or two large flat stones placed directly upon it. The interest attaching to these "burial stones" lies in the fact that in a few cases, in association with cave burials along the south coast, they have been found with figures of human beings painted upon them in the typical Bushman style. It would be unprofitable to speculate upon the significance of such stones, as there is no record of any Bushmen having explained them to our authorities; but that they were related to some definite belief can hardly be doubted.[3]

The Namib Bushmen, according to Seydel, as a rule bury a dead person on the morning following his death, and in any case not before the death has been confirmed by the nearest neighbours. The relatives of the dead man and the neighbours accompany the corpse to the grave, uttering or singing a funeral dirge. The grave

[1] *Voyage d'Exploration au . . . Cap de Bonne-Espérance*, 303–4.

[2] Campbell, *Missionary Travels in S. Africa*, 440; Barrow, *Travels in S. Africa*, i, 289; Fritsch, *Drei Jahre in Südafrika*, 242. The account given by Hahn (op. cit., 121) is obviously derived from Arbousset; that in Stow (op. cit., 126–9) from Arbousset, Campbell and Sparrman. The English translation of Arbousset (p. 363) renders "grossièrement parfumée" as "coarsely embalmed", which, as it is repeated in Stow, may have given rise to some misconception. There is nothing in the nature of real embalming among the Bushmen.

[3] Fritsch, loc. cit.; Haughton, in *Trans. R. Soc. S. Afr.*, xiii, 105–6; FitzSimons, *S. Afr. J. Sci.*, xx, 301, 341.

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764 is a deep hole, narrowing towards the top; its bottom is covered with small bushes, the corpse, wrapped up in its kaross, is laid upon these, then covered over with bushes, upon which finally small white stones are heaped till ground-level is reached. The surface of the [825] grave, like the corpse itself, is sprinkled with water mixed with vegetable "medicine"; this, says Seydel, is intended to keep jackals [766] and hyenas from the grave. Children are buried in the same manner, but the ceremony is simpler, only the nearest relatives accompanying the corpse to the grave.[1] Trenk gives some additional details. [775] The thickened sap of a certain small bush (*dawes*) is placed in the hands of the dead person, so that "his soul, when it reaches the 'evil spirit', may not do harm to other people, and will find rich [535] food in its other existence". At the funeral a fire is lit at the grave, round which is then held a dance accompanied by a funeral song; and all the women must weep for a day. A funeral feast follows, 765 in which honey beer plays no small part. A widow as a sign of [273] mourning cuts a round spot out of the hair over her forehead, a widower a parting directly over the middle of the head. How long the mourning lasts is not clearly stated, but, as we have already noted, a full season must elapse before the surviving partner may remarry.[2]

764 Among the Naron, as soon as a person has died those present [763] raise a short, very distinct cry which lets the whole camp know of the death. The body, wrapped up in the kaross worn by the dead person in life, is brought into a contracted position, the knees being bent up against the chest, the arms crossed and the hands laid on the shoulders, and is tied up like this with rope for purposes of transport. It is then laid near the fire, while the women howl and weep over it. Burial takes place as soon as possible after death. If this occurs at night, then on the following day; if in the morning, then on the same day. The grave is a deep, round hole, dug with the hands and digging-stick at a spot where the soil is not hard. Two or three men carry the body there, a man jumps in, receives it as it is lowered down by the ropes, and places it lying on the left side facing the east. Why this position is customary they do not know. The dead are buried in all their clothes and ornaments, and all their possessions are placed in the grave, or if too long, as in the case of a bow or spear, are hung on a bush close by. Then the grave is filled, and bushes or stones are thrown on top to keep the animals off. All the village [765] is present, and the women weep. Next day a near relative burns

[1] "Aus der Namib," 504. [2] "Buschleute der Namib," 169.